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THE

# Banner of the Covenant.

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## THE POSITION OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, IN RELATION TO THE UNION OF THE REFORMED CHURCHES.

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### NO. I.

*The History of the Convention of Reformed Churches, up to the time that the General Synod of the Reformed Presbyterian Church withdrew from it.*

The union of the Church, as visible,—the invisible Church cannot be divided,—is one of the most important topics that can occupy human thought, or affect human feeling. Sin has divided her, and keeps her in a divided condition; she ought to be one: and she shall yet be one in and before all the nations.

Upon this subject, the ground of the Reformed Presbyterian Church may, perhaps, be regarded as somewhat peculiar. She believes in the proper unity of the Church of Christ. She has always sought, however imperfectly, to promote it. This was one of the main objects of her Solemn League and Covenant of the seventeenth century, so grave and comprehensive in its import and design, and so renowned in history. And she recognises herself as bound by this, the oath of God, while lamenting all the right and left hand extremes which militate against it, with unwearied patience and persistency, in the use of all proper means, to seek after it, until God shall gather the dispersed of Israel into one.

Thus influenced, she, doubtless, in the year 1835, resolved unanimously to call a convention of the Reformed Churches, for the purpose of mutual and prayerful deliberation as to the best means of healing the breaches in their own walls, and of restoring ultimately the long lost unity of the mystical body of Jesus Christ. In this weighty and divine enterprise the General Associate Reformed Synod of the West, and the Associate Reformed Synod of New York, much to their credit, on her invitation, readily embarked. And at her meeting in 1837, she fixed the time of the meeting of said convention to be in the city of Pittsburgh, October 17, 1838, and also the ratio of delegation to be three from each body represented.

Pursuant to invitation and appointment, the convention met, and its published minutes, from the first, evince that the two great objects above specified prominently occupied its attention. The subject was difficult, and the prospect was not bright. And its members, feeling that an important trust had been confided to their hands, and that they acted under deep responsibility to God and his Church, resolved to proceed in his great name, but with caution and circumspection. They therefore resolved, at their first meeting, as follows, viz.: "That the decisions which may be made shall all be submitted in overture before our respective supreme Judicatories, and shall not be considered obligatory either upon them or their representatives in this convention, until they are ratified by them."

This important provision was necessary to shield, and did effectually shield, both the delegates in convention and the Churches which they represented, in the prosecution of the grand object which they had set before them, to its utmost extent, whatever might be the ultimate result of their negotiations.

Having done much for the accomplishment of the object of its meeting, the convention adjourned to meet in the city of Philadelphia, in the ensuing September; having previously empowered its President and Secretary to invite those Churches which confined themselves to a Scripture Psalmody, to send delegates to the next meeting. When the convention met the second time, it was found that, although the Associate Presbyterian Synod had been invited to take part in the deliberations of the body, she had declined to accept the invitation. It then proceeded with its own work. And having made considerable progress, it adjourned to meet in the same place, on the fourth Thursday of May, 1841. Before its adjournment, however, it had appointed its President and Secretary to extend an invitation, still more extensive, to other evangelical Protestant denominations to come up, by their delegates, and aid in building the temple of the Lord.

At its third session, the convention learned that, although, since its adjournment, invitations had been sent to the Synod of the Reformed Presbyterian Church, the Gen. Assembly of the Presbyterian Church, (O. S.) and the General Synod of the Reformed Protestant Dutch Church, they did not accept of them by the appointment of delegates. At this meeting a basis of Union was introduced by a member, consisting of a standing Testimony for truth, *and against error*, upon which the bodies represented from the beginning might consistently and comfortably stand, as one Church; the other denominations having refused to take any part in the matter. This basis was examined and discussed at length; when a resolution was unanimously adopted that it be referred to a committee, consisting of Rev. Dr. Pressly, President, Rev. Dr. M'Carrell, and the Secretary, the writer of this communication, with instructions that they meet in the same place, two days before the meeting of the next convention, and fully examine and report upon said basis. All the members met, as appointed. They unanimously reported the same basis to the convention, at its fourth session, in May, 1842. While this basis, however, was under consideration, there appeared a full delegation from the Associate Synod; that body having reconsidered and rescinded its previous decision, spontaneously, declining to accept the invitation to take part

in its proceedings. These brethren requested that the further consideration of the Basis be postponed, until certain general principles should be adopted, which would afford encouragement for the hopeful prosecution of the object. The following resolutions were then, upon mature consideration, unanimously adopted by the convention, with the exception of the first, from which Rev. Drs. M'Carrell and J. B. Dales dissented, viz.:

*"Resolved*, That this convention regards slaveholding as a censurable offence, and that an article to this effect shall be introduced into the standards of the United Church.

*"Resolved*, as the sense of this convention, That communion in sealing ordinances ought not to be extended to persons who should not be admitted to constant fellowship, and that an article to this effect shall be introduced into the standards of the United Church.

*"Resolved*, as the sense of this convention, That a standing Judicial Testimony for truth, and in opposition to error, shall be prepared for adoption by the United Church, as a term of communion, and that an article upon this subject shall be introduced into the public standards.

*"Resolved*, as the sense of this convention, That public religious covenanting with God, both ecclesiastical and national, is an ordinance of God in New Testament times, to be observed on proper occasions; and that such covenants as recognise posterity, as well as those which limit their own duration to a certain other period, are, divested of all local peculiarities, in their permanent moral principles, binding upon those coming under them, until their objects be accomplished; and that an article to this effect shall be introduced into the standards of the United Church.

*"Resolved*, as the sense of this convention, That the book of Psalms, which is of Divine inspiration, is well adapted to the state of the Church, and of every member, in all ages and circumstances; and that these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship; and that an article to this effect shall be inserted in the standards of the United Church.

*"Resolved*, as the sense of this convention, That the Mediator, having voluntarily humbled himself in human nature for our redemption, is appointed to the highest power and glory; and that in his exalted state, besides ruling in and over all his children, as their living head and lawgiver, he governs all creatures and all their actions for his own glory and the salvation of his people, as Head over all things to the Church, which is his body; and that an article to this effect shall be put into the standards of the United Church."

Upon the adoption of the above resolutions, it was—

*"Resolved, unanimously*, That having discussed the more important subjects, upon which a diversity of sentiment was apprehended to exist, it appears there is such a degree of unanimity upon these subjects, that there is encouragement for the convention to take further measures towards effecting a visible ecclesiastical Union."

The basis of union, which had been laid on the table until these points should be settled, was then taken up, and considered somewhat in detail.

By a resolution, it was then referred to a committee, with instructions to mature, and present to the convention at its next meeting, a



report upon the whole subject. This committee consisted of the President and Secretary, with Rev. J. P. Miller.

When the convention met in the city of Pittsburgh, at its fifth session, it was under somewhat of a cloud. For some difficulties having occurred between the President and a minister of our Church, now deceased, who had received a call from the Bayardstown congregation of the Associate Reformed Church, and who proposed to join the Monongahela Presbytery of that body, he retired from the convention, and did not again take a prominent part in the business, until the Reformed Presbyterian Church had withdrawn from it. This was especially painful to the writer, for they had been its officers from the beginning; they had taken sweet counsel in all its deliberations; he considered him a fair man, and the friend and advocate of sound principles and pure practices. In consequence of this, new but excellent men made their appearance, as delegates, from the Associate Reformed Church of the West. Thus the whole subject of a standing Testimony *for truth, and against error*, was thrown open. The discussion was earnest and protracted. The ayes and noes were for the first time called, and that repeatedly; and the published Minutes evince that our brethren of the Associate Reformed Church, with the exception of Mr. Connelly, and Mr. A. Sharpe, who was a *non liquet*, voted against it. They, as all men, well understood its meaning, as being not only a declaration of truth, but a condemnation of the opposite errors. Upon this subject, the delegates from the Associate and Reformed Presbyterian Churches stood uniformly shoulder to shoulder.

The basis of Union, the majority of the committee not being present at this convention, was again referred to a committee consisting of Rev. Dr. Beveridge, Rev. A. Sharpe and the Secretary, who unanimously reported the same to their constituents.

The sixth session of the convention was held in May, 1844, in Rev. Dr. Rodgers' Church, in the city of Allegheny. At this session it was unanimously agreed, on motion of Dr. Beveridge, that there could be no union among the Churches represented, without an alteration of the Confession of Faith on the doctrine of the power of the civil magistrate, *circa sacra*, and the adoption of the principles laid down by the convention respecting Slavery, Ecclesiastical communion, a standing Testimony for truth and against error, Psalmody, Covenanting, and the Headship of Messiah; and that those Churches which did not agree to these, should signify it by the discontinuance of their delegations.

The seventh session of the convention, in Rev. Dr. Wylie's Church, Philadelphia in 1845, had a full representation from all the Churches concerned, which indicated their intention to prosecute the object in good faith. Then the basis of union was unanimously adopted, and overtured to the Churches represented. It contained a direct Testimony against error. It was approved by the Pittsburgh and Ohio Presbyteries of our Church. The first of the Synods which met to decide upon the overture, was the Associate Reformed of the West. She declared her willingness, for the sake of union, to unite upon the basis, but expressed her preference for something like the present Testimony of the United Presbyterian Church. The Associate Synod next met, and rejected the basis *sans ceremonie*. The General Synod of the Reformed Presbyterian Church indefinitely postponed its con-



sideration, because the other bodies had not adopted it. This led to further negotiations, but without good fruit. She, at length, by a majority of one, in 1847, withdrew from the convention. Good men here differed. They had a right to their opinions, and to credit for their motives. Perhaps none of them have yet changed their minds. Certainly I have not mine. But I bow before, while I would follow, the providence of God. From these circumstances, as we shall farther see, our Church had no direct hand in forming the Testimony of the United Presbyterian Church; and it is, in serious aspects, contrary not only to her own system, but to the covenants of the convention, and the Churches represented in it, up to the time of her withdrawal from the prosecution, through this medium, of her favourite object.

This succinct history it is considered necessary to give, in order that the subject may be understood. Our Church is reproached with plausibility, because she called the convention, and will not at once go into the present union. Not a few of these reproaches fall upon myself. She, however, shall have everlasting honour, not only for calling the convention, but for refusing, as matters stand, to go into the union. Had she called the convention for the purpose of abandoning her principles, which are destined yet to bless the world, she had been a perfect Aholah or Aholibah. How different the pacts of the convention upon the subjects of Testimony-bearing, Covenanting, and the Headship of Christ, from the Testimony of the United Presbyterian Church!!!

Two more Nos. and I have done with this subject. First, the history continued; second, the examination of the Testimony of the United Presbyterian Church.

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## OBJECTIONS TO THE UNITED PRESBYTERIAN TESTIMONY.

Mr. Editor:—Lately there fell into my hands, a copy of what is called "The Testimony of the United Presbyterian Church of North America." Reading it over with some care, and comparing it with other works of a like nature, especially with the subordinate standards of the Reformed Presbyterian Church, I made some notes, as I progressed, the substance of which is contained in the following communication; which, if you think it worthy of a place in the Banner, you are at liberty so to use.

More than a half century ago, the Reformed Presbyterian Church, and the Associate Church, in the United States, attempted to form a union, and did form, what was called, the Associate Reformed Church. This union, though embracing, at the time, a large majority of the two churches, did not carry all of them into its communion. A number on each side continued to exist, and to perpetuate, by their separate organizations, their respective denominations. These three churches, about fifteen or more years ago, feeling considerable affinity for each other, having many things in common, and hoping, that what constituted their differences might be satisfactorily arranged, called a convention, by a delegation from each, with a view to that end. Having continued this convention, from time to time, for more than ten years, sometimes with more, and then with less hope of success, the Reformed Presbyterian Church withdrew. The negotiations were continued by

the other Bodies; and this Testimony is the result, on which another Union has been formed, called the U. P. Church of North America, leaving, as it is reported, a distinct organization on each side, as was the case on the former Union, called the Associate Reformed Church. The friends of truth and union on all hands, are, to some extent disappointed, lamenting the many unhappy divisions of the Church, and hoping that, at least, one of their number would be extinct, they are called to witness their increase and confusion still made greater. But as it is not the *fact* of Union, but the *character* of it, that is the cause of joy or sorrow, it is time we approach that part of the subject.

This Testimony, on a comparison with the standards of either Church before the Union, cannot be regarded in its statements as inferior to what previously existed. It is clear, full, (including the argument and illustration,) and it exhibits a testimony against some of the most popular and prevailing errors and sins of our day, whether they be found in churches, civil communities, or voluntary associations. So far as its doctrinal statements are concerned, we are at a loss to see *why* any of the members of these churches demurred to go into the Union, and *why* they still venture to keep up distraction in the house of God, already so much divided. This, however, is their concern and not ours. We take pleasure in saying, that we think there is advance in the statements of this Testimony, above what is to be found in their previous respective standards. Examples of this will be found in articles twelfth and seventeenth. In the former, it is stated, "that the law of God, as written upon the heart of man, and as set forth in the Scriptures of the Old and New Testaments, is supreme, in its authority and obligations; and that when the commands of the church or state are in conflict with the commands of this law, we are to obey God, rather than man." In the latter it is stated, "that public social covenanting is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the church may indicate. And that when the church has entered into such covenant transactions, they continue to bind posterity faithfully, to adhere to, and prosecute the grand object, for which such engagements have been entered into." These statements are certainly, in clearness and fulness, in advance, of any we have seen in the standards and doings of these Churches, prior to their present Union. It is not however to be supposed, from this admission, that I am fully satisfied with what is written in the above articles of the Testimony, as will soon appear, in what follows. But it is due, and I am free to confess, that the four articles, viz., Psalmody, Slaveholding, Secret Societies, and Covenanting, are clear and explicit statements of the truth, adapted to the circumstances of the Church, and of the day in which we live.

But while we feel disposed to give praise and credit, where it is due, we also feel it to be duty to notice, in this Testimony, what is defective or erroneous. The most that we have to say will come under the head of defects. The statement on the law of God, noticed above, is defective, either there, or in some part of the Testimony; for it nowhere informs us, where the commands of the Church or state may be resisted—nor how they are to be resisted, especially in civil society. When may a civil constitution of society, be so in conflict with the law

of God, that a consistent Christian cannot take an oath of allegiance to support it? This is a practical question, and cannot be answered by a general statement. The Testimony of the Reformed Presbyterian Church answers, by saying, "that no power which deprives the subject of civil liberty—which wantonly squanders his property, and sports with his life—or which authorizes false religion (however it may exist, according to divine Providence) is approved of, or sustained by God, or ought to be esteemed or supported by man, as a moral institution." This is a Testimony not only against a sin, say slavery in the land, but against a state that establishes an iniquity by law.

Again, on the subject of covenanting, while what is said is good, yet it is defective. The defect is, it confines the duty of covenanting to the church, and does not extend it to the state, as a moral person, under law to God. The Testimony of the Reformed Presbyterian Church, declares—"that covenanting is an ordinance of God, which is to be attended to on special occasions, under the New Testament dispensation, as well as under the Old, by *individuals* and *societies*, by *churches* and *nations*." Here the state or nation is regarded as under law to God, and as such should, on special occasions, recognise God and his law. The non-recognition of God and his law, is a daring and reproaching sin of our day.

Under the article, "The Headship of Christ," there is something exceptionable, which I shall not, at the present, call either defective or erroneous; for that I may not fully understand it, I say it is exceptionable in its terms. The Redeemer is spoken of, as having a threefold dominion. One as God, and two as Mediator, or Godman. As Mediator, we regard the office and power of Christ as one, however various the objects on, or over which it may be exercised. It extends, as the Testimony says, "over all persons and things." It is the same in its nature, whether it carries Moses and the Israelites through the Red Sea in safety, or overwhelms Pharaoh and his host in its mighty waters. But as we said, we do not call it error—it is a leaning to what is error, and which was once maintained by good men. As it is, it is an improvement on the past, and it still admits of being farther improved. The Testimony of the Reformed Presbyterian Church reads as follows:—"Christ Jesus, as Head of the Church, rules by his infinite power, and in perfect wisdom and justice over all the parts of the inanimate and irrational creation, and over all wicked men and devils; making them and all their changes, counsels and efforts subservient to the manifestation of God's glory, in the system of redemption." This is the language of our Testimony, and while we are not to have an attachment to any particular form of words, as such, yet it is proper that we be on our guard against what may have a tendency to error. Hold fast the form of sound words.

There are other things objectionable in this Testimony, but I will not further specify, save giving a passing remark on the Appendix. In it are quoted those long and much vexed articles, found in Chapters 20th, 23d and 31st, of the Confession. In parallel columns are articles prepared by the U. P. Church, corresponding to those of the Confession. The question is, which of these is to be regarded as having authority? Are both true? Are members to take either at their option? To this plan we seriously object. Hold to the Confession, or alter it.



There is no sacredness in it, forbidding an alteration. It is a human production; and though venerable for its antiquity, yet if it be not in accordance with the Scriptures, a change is necessary. But before a change is made, it is the duty of those who change, to show wherein the error lies. This has never been done, except by first putting on it a meaning which its authors and adherents would repudiate. On the same plan, how much improvement would the Bible need? Exposition is one thing: the meaning of it in consistency with its relative parts, is another thing.

There are things in the manner or form of this Testimony, to which I object. Taking it for granted, that a Testimony, separate from the Confession, is necessary, why not prepare one, in due form, in which there would be a succinct presentation of the truths, to be witnessed for, in the present day, with a judicial condemnation of opposite errors? As it is, there is not one error judicially and specifically condemned. This is a great defect. Granting the truth to be set forth, that may answer the honest man; but how is the errorist to be detected? It is the errors condemned that put a check on the enemies of the truth.

Again, I object to the mixing up of what is, and what is not held as a term of communion. The argument and illustration, make by far the greater part of this Testimony: the other without it, is very short and unsatisfactory. By many the part not used as a term of communion, is regarded as the preferable part, and most to be admired. There is therefore, a deception in this thing; and were some future errorist to appear, would he regard the argument or illustration? It is not a part of the required faith of the church member; and it cannot be used in the detection of error.

Again, on what ground, is the book called a Testimony, entitled to that name, more than the Confession itself? The Confession, including the catechisms, is by far, the more full, specific, and minute Testimony, and much more worthy of the name. If then we are to have a Testimony at all, let us have, as we have stated above, a Testimony in due form, and worthy of the name. This is defective in both matter and manner, and it will be no easy thing to convince a Covenanter, that it is his duty to exchange his well defined and proportionate Testimony for the one under consideration.

It may, by some, be regarded a small thing; and yet by others, a matter of some moment, the name of the Church. To the name, United Presbyterian Church, I object. The Church must have a name; but it ought to be more than a distinctive name—it should be significant. There is, at least, one other church, bearing the same name: to them, it is both distinctive and significant; it is a church, composed of several parts, broken off, in some way, from the General Assembly Presbyterians. These churches are not so, and the name gives no idea whatever of what they profess, or do, as distinct from other Presbyterians. Another name should be chosen, somewhat expressive of its origin, character and ends to be attained.

But there is still another, and more serious objection. The adopting act. This act is constitutional, and extends its influence over the whole length and breadth of their Testimony and Confession. The exceptionable part is in the preamble, and reads, as follows:—"It is agreed between the two Churches, that the forbearance in love,

which is required by the law of God, be exercised toward any brethren who may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace, and the things wherewith one may edify another." Now, while forbearance is a Christian duty, and ever to be exercised towards the weak, who are not given to doubtful disputation, yet, by an act, to anticipate and provide for difference of opinions, and, that, too, without limitation,—is a *mortal wound*, which cannot be healed—short of the expunging of the act itself. Here are the standards: they are to be received in good faith, or not at all. Allowing all good faith and honesty to the men of this day, it is not taking too much for granted to say, that, on to-morrow, "Out of yourselves shall men arise, speaking perverse things, to draw away disciples after them;" then, will this adopting act—this testimony and confession, be as so many *green withs*, or *new ropes* to bind the Samsons of error. No time should be left to remove this stumbling block from the entrance into their Church; and to put in its stead, that which will make their Church a pillar and ground of the truth, so far as it is contained in it.

But as schism is sin—and as all endeavours to heal the breaches of Zion are commendable, it may be asked, what more can be done, than is done? Does not the sin of prolonged division, remain with the refractory, and uncomplying? To this I shall give no direct answer, as each has to stand or fall by his own Master. I would, however, say, that if this be all, what is the gain, over what existed before this Union? Then there were two nearly related Churches—now there are three, one larger, and two smaller. It is abundantly evident, something more must be done, than is done, or the "hurt of the daughter of my people will be slightly healed."

But to make these remarks more personal, or rather denominational, what should be done to make the United Presbyterian Church acceptable to Reformed Presbyterians? The writer answers for himself alone—

I. Prepare a Testimony in due form, exhibiting the truths, especially called for in our day:—give, in connexion, a judicial condemnation of the opposite errors, that are prevalent,—or, in case a distinct Testimony is thought not to be needed, then use the Confession of Faith as a Confession and Testimony, and append to it a judicial condemnation of the prevalent errors of the day.

II. Practically exemplify the doctrine and duty of covenanting, on the broad and high ground of our forefathers, in the British Isles.

III. Assume the name of the Reformed Presbyterian Church. It is both distinctive and significant, on both sides of the water, and over the globe. There should be but one Reformed Presbyterian Church, during the days of the great Apostacy, now drawing near to an end.

The General Assembly Presbyterians are a valuable body of Christians—having much power for good, and not a little for evil. Their slaveholding, their human Psalmody, their unqualified submission to immorally constituted civil society, and participation in secret, oath-bound societies, with other things, will, for a time, exclude all genuine members of the smaller bodies of Presbyterians from their communion. There is need—great need, for a Reformed Presbyterian Church.

As things are in families, churches, and communities, it is not strange, many, by *reason of smoke*, do not enter the temple or worship in it; and so live in the world. Nor is it strange, that many in different communions are ready to go where the road is widest. Nor is it strange, that many in a Church as ancient and restricted as is the Reformed Presbyterian Church, feel disposed to look out for changes. To this we take no exception. Let every one go where he can most glorify God, and enjoy Him; and leave the denomination where he is, to pursue their course, according to their profession and vows. But it is abundantly apparent, that no Covenanter can change his fellowship for that of the United Presbyterian Church, without doing what is condemned by his Testimony, viz.: The Church may not recede from a more clear and particular Testimony, to a more general and evasive one. But the witnesses must proceed in finishing their Testimony, rendering it more pointed and complete, until God shall, according to his promise, overthrow the empire of darkness; and introduce the millennial state, in which the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

A REFORMED PRESBYTERIAN.

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### THE BASIS OF UNION.

The Testimony of the United Presbyterian Church, together with the changes made in the Westminster Confession of Faith, having been published in full in the January and February Nos. of the Banner, and thus spread before the members of the Church for their consideration, and for comparison with our own subordinate standards; it will not be considered out of place to assign some of the reasons for choosing to abide by the ancient landmarks which our fathers have set, rather than adopt and be governed by the new. As upon this Testimony and altered Confession, the great majority of the ministers and people both of the Associate and Associate Reformed Churches have come together as a Basis of Union; and as we are also invited to stand with them upon the same, these documents demand our most serious and prayerful consideration.

No one can appreciate too highly, or seek too earnestly the true union of the people of God. Our Saviour prays for it in his intercessions in the heavenly sanctuary; it is the gracious fruit of the Spirit's work, and hence spoken of as the "Unity of the Spirit;" and to secure it, Christ has bestowed the ministry as his ascension gift unto his Church, "Till we are come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things." But this union must not only have truth for its basis, but also for its cement, as well. A union effected by other means than an agreement in the truth, is not likely to be permanent; nay, it is not a true union, but a sham; and those thus united are in reality no nearer together, than when they stood professedly disunited and apart. We must seek the truth and peace.



Not peace first, but truth first, and as the means of securing peace. Such we believe is the unity which the Scriptures require. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the *same mind* and in the *same judgment*." 1 Cor. i. 10. "Be perfect, be of good comfort, be of *one mind*." 2 Cor. xiii. 11. "That ye stand fast in *one spirit*, with *one mind*, striving together for the faith of the gospel." Phil. i. 27. But it is not needful to multiply quotations upon this point. No union should be sought either by a compromise of truth, or "by a receding from a more definite system of religious truth and ecclesiastical order, to a system less definite and distinct."

We are not unaware that there are those who are *so liberal*, that they hold the peculiar tenets of particular churches as of little value, as no better than the wood, hay and stubble that will be burnt up; who have much to say about the essential and non-essential truths of the gospel; but we have not so learned Christ. "Buy the truth and sell it not," we hold as a maxim good to abide by, even in these latter days. And as we have been taught to distrust the philanthropy of the man who has no love for his own family, and the patriotism of the man who has no love for his own country; so we have little faith in that man's love for the Church universal, who has no love for that particular Church to which he belongs, and through which, if connected at all, he is connected with the Church, the bride and wife of the Lamb.

The question, whether we should accept the invitation given us by the United Presbyterian Church, and take our stand with them on the Basis of Union, would be more easily decided, if we were without a Church organization. Had we no recognised standards, which we have taken, and hold to be agreeable with and founded upon the Scriptures; had we no name, no associations, no usages connecting us with the Church of the past; had we no place in the house of God, continuing and remaining in which, we form part, though it be but a small part of the visible Church of Christ on earth, we would, perhaps, not hesitate on taking our stand on the Basis of Union. But as these things are otherwise, we must not only examine, but compare; and unless we find the Basis, if not better, at least as good as our own recognised standards, it should not be expected of us that we would give up our own symbols of faith and embrace theirs.

We proceed, therefore, to a comparison of the Basis with our own standards. And in making this comparison, we confine ourselves to those parts in which there is a difference, and we think, properly and rightly. For we hold it as cause of thanksgiving to God, that in the Confessions and Catechisms of the Reformation Churches, and in the Creeds of all the Evangelical Churches in our own land, there is a substantial agreement regarding the leading doctrines of the gospel. But when we compare them together to make a choice between two, the comparison must necessarily be in reference to those things in which they differ.

The first objection we have to the Basis arises from that part of the Adopting act, which reads as follows:—"And Whereas, it is agreed between the two Churches that the forbearance in love which is required by the law of God, be exercised toward any brethren who

may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things that make for peace, and things wherewith one may edify another." We do not know, certainly, to what passages of Scripture they would point us as covering this forbearance; but suppose them to be such as follow: Rom. xiv. 1. "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. xv. 1. "We then that are strong ought to bear the infirmities of the weak, and not to please our own selves." Phil. iii. 15. "Let us, therefore, as many as be perfect be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you." That these passages teach us to exercise forbearance in love, we freely admit. But to whom is this forbearance to be exercised? Is it not to those weak in the faith—to those who are, so to speak, babes in Christ, and who have not yet advanced past the first principles of the gospel? These passages and such as these do not teach us, surely, to exercise forbearance in love to those who do not believe, but deny the faith? But to whom was this forbearance, in this "*Whereas*," designed to refer? Was it to babes in Christ, those weak in the faith? We do not think so. Let us examine the matter; the Testimony teaches that "Public social covenanting is a moral duty," but there were those of the Associate Reformed Church who repudiated this doctrine, and denied that public social covenanting was a moral duty. This provision covers such individuals' cases; they are received into the United Church, and they are not among the least distinguished of its ministers.

But to how many articles in the Testimony was this designed to refer? Where and when will this forbearance stop? These are questions which we would like to have authoritatively answered before receiving the Basis. Compare with this, in reference to our own standards, the 2d article of the terms of communion. "An acknowledgment of the doctrines of the Westminster Confession of Faith, Catechisms Larger and Shorter, and Reformation Principles Exhibited—the Testimony of the Church—as embodying, according to the word of God, the great principles of the Covenanted Presbyterian Reformation." This would not exclude those weak in the faith, or babes in Christ, but it does, and ought to exclude those who having examined these doctrines, deny that they are in accordance with the Scriptures.

M.

[To be continued.]

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[For the Banner of the Covenant.]

## THE BOARD OF EDUCATION.

DEAR EDITOR:—

It is to be feared that the failure to recognise our Theological Seminary at the appointed time, has exercised a deadening influence on the finances of the church. A doubt may thus have been unintentionally started in the minds of many, whether our distinct operations as a church, are intended much longer to be carried on. Hence may have originated the great falling off in the contributions to her various boards. My own full conviction was, and is, that the failure to recognise the Seminary, as resolved by Synod, was a very serious mistake.

Though the circumstances were embarrassing, those having the matter in charge should have gone on—taken the responsibility. All our church extension operations would have felt the benefit of such action, and have thrown back on the Seminary a reflexive influence for good.

Our Education Board since the beginning of the year, has been unable to meet its promises to the young men commended to its care by the various Presbyteries. The church has thus ten young men, which otherwise she would not have, diligently and successfully pursuing their studies in preparation for preaching the gospel. They are depending on the definite promises of the board. Should there be a failure at this time to meet these promises and just expectations, it may be safely predicted, our Seminary is not likely soon to be reopened.

Friends of the Reformed Presbyterian Church, let no doubt or seeming uncertainty prevent a prompt and energetic support of all the benevolent operations of the church. There is a hinge in affairs; a crisis in things; turning points in the history of persons, societies, and churches. May it not be a crisis period to the Reformed Presbyterian Church? Sage dogmatists in the old world, are affirming that *there* her work is done, her mission should end. *Here* various courses are being opened for her by officious advisers. Conflicting proposals for future action are freely given. It eminently behooves all who are praying for her prosperity, to see that none of our interests, as a church, shall in the meantime languish. Do any doubt whether as a church we have within, all the elements of prosperity and ability to develop them? If ever a time existed for solving that problem, it would seem to be now. Of this ability and willingness, I have never entertained nor expressed a doubt. Did I have the misfortune to belong to any society in which faith was lost, with respect to its power successfully to carry out the objects of its organization, it would be at once abandoned. Whatever be our ultimate history as a Christian people, —united in name and organization with others of God's people,—or separately as a reformation church, doing our appropriate work, it equally behooves to do the work now in hand, faithfully.

Friends of the gospel ministry, the treasury of our Education Board is empty; our young men, hopeful for the service of Christ, are embarrassed and retarded, and may also from necessity, soon be lost to the service of the church. The future prospects of our Seminary are endangered. You who are able, help us. Remember our need is *now*.

A. M. STEWART, *Agent of the Board*.

*Pittsburgh, Pa., Feb. 21, 1859.*

## TESTIMONIAL TO THE REV. DR. M'MILLAN.

MR. EDITOR:—

Perhaps the following communication, may be considered worthy of an insertion in the pages of the Banner. The event which it contains, is a common one in the present day—and in some respects, it is not so common.

The Cedarville congregation, under the care of the Rev. H. M'Millan, D. D., has enjoyed the ministration of their pastor about thirty years, or one generation. Since the formation of the pastoral relation, many changes have occurred, by death and otherwise. The congregation



is about to have its eldership increased for the third time—one member of session, only surviving of the original session, and but three members living of those who subscribed the call that resulted in the present pastoral relation. Since the existence of the present organization, quarterly meetings of the session have been held for the training of the rising generation, in the knowledge of the Scriptures and of the standards of the church. At these meetings the youth have been taught, that while personal religion is the first thing for every one, yet as having the Scriptures and the blessing of the church, they are to take a deep interest in the conversion of the world, according to the Saviour's command, "Go ye into all the world and preach the gospel to every creature." Hence the youth of this congregation, ever since the establishment of our mission in India, by the Rev. Dr. Campbell and others, have sustained a scholar in the orphan school of the mission station. They have sustained three, two of whom are now in the school, and one has made such progress, that he is now under the care of the Presbytery, and looking forward to the work of the ministry.

At one of these late quarterly meetings, the congregation calling to mind the goodness of God for their own preservation and that of the life, health, and services of their pastor, felt it to be their duty to present a token of their esteem and respect for their pastor, who had so long gone out and in amongst them as their overseer. This they did, by putting into the hand of one of the surviving members of the original congregation, Mr. William Reid, a purse containing ten eagles. This purse Mr. Reid presented to the pastor, accompanied with a few appropriate remarks, referring to the past history, and present state of the congregation, and requesting him at his convenience to present them a brief history of the congregation since its first organization in the county. To this Dr. McMillan replied, that the token of their respect, was accepted by him in the same spirit in which it was given; while no one was more conscious than himself, that the history of the past was filled up with omissions and failures of duty, which the future, that could not be long, he hoped, might in some degree avoid. He said that at an early day he would be pleased to present the history of the congregation since its organization, so far as it can be ascertained. The existence of the comfortable and peaceful relation of a pastor and people for the space of thirty years, is cause of gratitude to a crucified and an ascended Lord, who has given gifts to men, even that God the Lord might dwell in their midst.

A MEMBER OF THE CONGREGATION.

*Cedarville, Feb. 4, 1859.*

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## RESOLUTIONS ON THE DEATH OF DR BLACK.

At a meeting of the Superintendents and Trustees of the Theological Seminary held Oct. 28th, 1858, the death of the Rev. Dr. A. W. Black having been announced, it was on motion—

*Resolved*,—That a Committee be appointed to draft resolutions expressive of the sense of the meeting.

The Committee reported the following preamble and resolutions, which were adopted.

Whereas it has pleased ALMIGHTY God, in His adorable Sove-

reignty, to remove by death the Rev. Andrew W. Black, D. D., Professor of Exegetical, Historical, and Evangelistic Theology, in the Theological Seminary of the Reformed Presbyterian Church, and,

Whereas it is due to the memory of our deceased brother, that we thus publicly express our heart-felt sorrow on account of his removal in the mid-time of his days: therefore,

*Resolved*, 1st, That in the demise of Dr. Black, the Reformed Presbyterian Church has lost an able divine, a faithful minister of Jesus Christ, one who was warmly attached to his principles, and who laboured to increase her influence and usefulness in extending the Kingdom of the Redeemer.

*Resolved*, 2nd, That the removal of Dr. Black when about to enter upon the important and responsible duties of his professorship, reminds us of the awful uncertainty of life, and admonishes us, who are alive and remain, to work while it is day, as the night of death cometh when no man can work.

*Resolved*, 3d, That while we mourn the departure of our brother beloved, we have reason to thank God for the satisfactory evidence he gave of his faith in the living Redeemer, and his readiness "to depart and be with Christ, which is far better."

*Resolved*, 4th, That we sincerely sympathize with his bereaved family in the irreparable loss they have sustained in the removal of the faithful and affectionate husband, and tender-hearted father; and we affectionately commend them to the sympathy and guardian care of Him who is a Father of the fatherless, and a judge of the widows in his holy habitation.

*Resolved*, 5th, That these resolutions be published in the *Banner of the Covenant*, and that a copy of them be conveyed to the bereaved family.

## NATIONAL CONVENTION OF SABBATH SCHOOL TEACHERS.

On the 22d February, in this city, was held a National Convention of Sabbath School Teachers. Delegates were present from every section of the country. The Convention was organized by the appointment of Ex-Governor Pollock of Pennsylvania, as president, and a number of vice presidents and secretaries representing the different sections of country. A series of questions was prepared for discussion, embracing all the objects of the Sabbath School; and a series of resolutions passed, which will appear in most of the religious papers, as also in tract form, to be spread over the land. We add an extract from the president's opening address. It was worthy the occasion and the man.

ED.

We have assembled here, not as a local, sectional, or sectarian convention; not to advance the cause of a political party, nor to elevate to power and place those who may aspire to official distinction—no, no; the objects of this Convention differ far from these. This Convention is *national* in its organization; *Christian* in its aims and objects—designed to promote the honour of Him who rules the world in righteousness—whose kingdom is an everlasting kingdom, and of whose dominion there is no end.

We come here to-day, not from one single town, or city, or state, but we come, united in one great and glorious cause, the representatives of states bound together in a glorious and happy UNION. May that union be true and enduring as the union of Christian hearts!

How fitting, how appropriate that the National Convention of Teachers and Superintendents, and of the Friends of Sabbath Schools should meet on this day, a day crowded with pleasant memories—full of patriotic and Christian associations! Washington! his birth, his life, his death—how it thrills the heart of every American citizen, and from its deepest recesses awakens emotions full of patriotism, full of Christianity!

Robert Raikes and George Washington! names of immortal memory, worthy to be associated on a day and an occasion like the present. The one, the great and successful champion of American freedom—the other, an humble yet successful advocate of that “truth that makes us free indeed.” The one, the founder of a mighty republic; the other, the founder of the Sabbath School. Though dead, they yet speak to us through the institutions they founded—institutions that stand to-day sublime in the grandeur of their proportions, omnipotent in their influence for good upon earth’s teeming millions—illustrating and enforcing, in eloquent simplicity, the practical and real, the spiritual and the free. They stand as beacon lights upon the shores of time; and although the ocean of human passion, violence and wrong, may surge and roar around them, yet they cast their generous light over these angry billows, and far, far into the dim, distant future, revealing to men and nations their duty and their destiny.

How momentous! how significant! how impressive the mighty movement of the present! The moral, the social, the political, and the religious worlds have felt the influence, and have yielded to the power of the invisible and the eternal!

How wondrous the activity of mind! How startling the developments of science and art! Whither tends the age in its rushing, restless, resistless progress? Who, who shall direct its course? What power shall chain its energies and activities to the ear of God’s eternal truth, and thus, with accelerated speed, move it onward and forward, amid songs, more triumphant than when the morning stars first sang together and all the sons of God shouted for joy? *Mind*, educated mind—mind energized by the spirit and power of divine truth, and sustained by Him who made mind immortal, must co-operate with omnipotent power to produce this result. For weal or for wo, the youthful mind of America must act its part in this great drama, and share the responsibilities of the present and the future.

The now and the then are linked together in indissoluble union. *Now* is the key-note of the solemn dirge of human life. Impress the present, and that which is to come will bear its image. If you wish to make the future glorious, you must make the present free. If the American child is to take the place and perform the part of the American statesman and Christian, prepare the way for the duties of the man; teach him to revere the Bible, to read its precious pages, to practise its precepts, and to make it the rule of his conduct and life.

That system of education, whether in church or state, which ignores the Bible and shuts out from the child and the school its teachings



and its truths, *is a blank!* It is a madman's dream, a chaos wild and void, with no spirit brooding over its deep darkness to reduce its discordant elements to order, harmony and beauty. No! If Young America will and must stamp the impress of his character upon the age in which he lives, and mould the plastic future with his forming hands, then *Christianize* Young America, give him the power to act aright, to do what duty most demands. Give him the pencil with which, in colours of living light, he may paint upon the canvass of the future the true image of virtue, love, and truth! Not that dark, hideous picture, which vice and error, with pencil steeped in wormwood and gall, even now dare, with impious hand, to dash upon that canvass!

To give to *mind* the right direction, the mind of our country, its *youthful* mind, and to make our national future great, freighted and rich with every blessing, is what the Sabbath School purposes for its object. Its aim is high and holy.

How noble, then, is the occasion which has brought us together now. It is the cause of truth; it is the cause of the God of truth; it is emphatically the cause of the world's Redeemer, who, when on earth, took little children in his arms and blessed them.

The Sabbath School in his name, and as his humble agent, takes up the little ones, blesses them, and while it blesses, points to Him from whom the blessing comes!

But, permit me, as I did not design to make a formal speech, to say, that, filled with love to the Saviour, animated by his Spirit, with love to the little ones committed to our care, let us, in the bonds of common brotherhood, enter upon the duties of this Convention; and invoking, as has been done, the wisdom and counsel of Him who cannot err, to be our guide, may the result of our deliberations redound to his glory, and be such, that soon every kingdom, and nation, and tongue, and people, shall echo and re-echo the angel's song, "Peace on earth and good will to men."

Filled with holy zeal and love for the cause, let us gird on the armour of noble manhood, and then with a firm step and high resolve, move onward and upward till our work is done, until success complete crowns life with victory! The work is great, yet He who has commanded it to be done is almighty to aid. *There*, teacher, *there*, superintendent, *there*, humble Christian labourer in this cause, is your strength, your mighty power, your sure triumph.

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## WHO ARE MINISTERS OF THE GOSPEL?

This is one of the questions which has been debated down all the ages, by which Satan has succeeded in dividing the forces of the Church into hostile parties; and which is very simple, or very complex, according to the stand-point from which we discuss it. If we take our stand upon the Scriptures alone, and in their simple light examine the question, we readily come to one conclusion; if we add to the Scriptures, tradition, and the jangled and jangling volumes of early church history, and the discordant teachings of the Fathers, and in their cross-lights examine the question, we may reach almost any conclusion. But instead of going into the general discussion, we will

simply indicate the elements, which, when united, form a true minister of the Gospel.

The first and most important of these elements is *piety*. The ministry is a spiritual work, and it requires, in those who perform it, a spiritual character. They must be renewed in the spirit of their minds; they must be inclined by the Holy Spirit to the work. In this sense the important remark of Newton may be quoted as an aphorism, "None but He who made the world, can make a minister of the Gospel."

For the lack of this, no talents, however brilliant or attractive, can compensate. It requires but a minimum degree of piety to maintain a respectable character, and to pass through the required training for the ministry. The day of trial commences with its active duties. And unless decided piety is possessed, the main-spring of ministerial action will be wanting, or deranged, and painful defect will mark his whole life. There is difficulty in finding a field of labour; there is division attending his first settlement; his salary is inadequate; his people are lukewarm; his preaching is not successful; his talents are depreciated. Now comes the trial of his faith and patience; and unless imbued with the spirit of Christ, he fails to accomplish many of the great ends for which the ministry was instituted.

The lack of piety shows itself in our day, in straining after popularity. One is truly popular by the force of his talents, and the fervour of his piety; another, because he seeks it as a main end. Between these there is a wide difference. One is simple and solemn; the other is magniloquent and affected. The one impresses by his thoughts; the other by his manner and words. The one attracts by the solemnity and power with which he presents and applies divine truth; the other, by his newspaper notices, his quaint subjects and texts, and his odd illustrations. The one wins converts to Christ; the other, admirers of himself. The one preaches boldly the doctrines of the cross; the other withholds or modifies them lest they should offend, and blunts every arrow lest it should penetrate, emulous only of the reputation of a popular preacher!

How many and sad are the lessons taught us by the history of the Church, as to the great evils arising from an unconverted ministry! How sadly the Jewish Church suffered from false prophets! It was an unconverted Apostle that betrayed the Lord of Glory! For how many ages were the boasted successors of the Apostles, the vilest of men! And how, even now, in Germany, the lowest infidelity is decked in the robes of the ministry; and in England the merest worldlings, because second or subsequent sons of the gentry, are promoted to church benefices; and how, in communions regarded as evangelical, an unsanctified ministry are prostituting the order and ordinances of God's house, to the purposes of superstition, and to the supplanting of a spiritual by a formal and ritual religion.

Piety, then, is the first, great, essential element of a true minister of the Gospel. Without this a preacher is but a sounding brass and a tinkling cymbal. He is a minister only in the technical sense of the word.

Another element of a true ministry is *ability to teach*. There may be piety, without mind to grasp the great truths of the gospel; without education to teach; and these may be possessed without aptness

to teach. Any stupid man may be a priest, who can be taught, parrot-like, to repeat the forms of a ritual. Many of the bishops, and multitudes of the priests of the ages preceding the Reformation, could not write their names. And, no doubt, many of them, now, in those countries over which the shadows of the night of the dark ages yet lingers, can do but little more. And in the proportion that the form, the unvarying ritual, obtains in public worship, is the absolute necessity for ability diminished. A man may be dull and uneducated just in the proportion he sinks the preacher in the priest. But to be an efficient *preacher* of the gospel requires high culture, and aptness to teach.

In the magnitude of its objects, the preaching of the gospel surpasses every other employment of man. There is but little intellectual culture, civil liberty, or social order, but through its influence. And it is God's appointed means for the salvation of men, and for the moral illumination of our world. To the scheme of redemption all objects and events are subservient. This is the radiant point where all the attributes and works of God converge into a blaze of glory. And if, as to the preaching of the gospel, Paul, the great and the gifted and the inspired, who was caught up into the third heaven, where he heard unutterable words which it was not lawful for man to utter, could say, Who is sufficient for these things,—then a pious, uninspired man, should seek the highest qualifications for it. Every good man has his place and work in the church; but mere goodness is no qualification for the pulpit, without an alliance with culture and aptness to teach.

The distinguished mark of a good minister is this: "He shall feed his people with knowledge and understanding." And how can he impart them unless he possesses them? What but sound can an empty vessel give forth? It required the high talent and the refined education of Paul to cross the Rubicon of Jewish prejudice,—to refute the Pharisee in the Synagogue,—the Sophist in the Areopagus, and the school of Tyrannus, and the subtle heathen in all the countries of the Gentiles. It required all the talent and education of Luther to breast the storm of Papal wrath, and, like the towering Alps, to bear unmoved the tempest and thunder that played around him. It required all the ability of Whitefield and Wesley to wake up the Church of England from a state of dead formalism which lacked nothing of Popery but the name; and to inaugurate the great movement of the eighteenth century that has given an impulse to the church of God we hope it may never lose. It required all the great powers of Chalmers, drawn to their highest tension, to rouse the church of Scotland from the influence of a chilling Moderatism,—to resist the encroachments of the law upon the domains of the church; and when the law could no longer be resisted, to lead out the Free Church of Scotland to the high position it now occupies, at a sacrifice which has scarcely a parallel in the whole history of the Church of God. Indeed, wherever the gospel has made signal and permanent conquests in changing the face of society,—in moulding civil and moral institutions,—in reforming the lives of the intelligent and influential, it has always been preached by men of high mental and moral endowments, who could feed the people with knowledge and understanding.

—DR. N. MURRAY. [*New York Observer.*]



## ALL POWER GIVEN TO CHRIST.

There is something very delightful and inspiring in the thought that "*all power* is committed to our Redeemer in heaven and in earth." While the ministry of angels and the influences of the Holy Ghost are employed from above, all kinds of human agencies and powers, the discoveries of human art, the researches of human philosophy, the energies of human associations, even the schemes of human ambition and selfishness, are wielded in subserviency to his great plan of reforming and saving the world. He works by means, it is true—but how grand, how extensive, the instrumentalities which he employs! How "manifold" the wisdom which directs and concentrates these powerful and heterogeneous influences toward one grand end!—He is Head over all things *to his Church*.

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## Children's Department.

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## LETTERS TO THE LITTLE ONES.

MY DEAR YOUNG FRIENDS:—When little like you, I remember how nice it was to get a letter from mother,—how glad it made me feel, and how I made every one look at it. Again and again would I read it, until I had it almost by heart. Now, though this is not folded up like a letter, and though it has not got your name on the back, and though it is written with the printers' type instead of the pen, still it is as much for *you*, as if it was sealed, stamped and *handed to you by the post-man*.

I think you would like to know something about a friend I once had; her name was Annie. She was about thirteen when I first knew her, and was very weak from sickness, so that she could not walk or even sit straight up. If you could come to the house I live in, you would see lying on a table in a little case the likeness of this girl, and oh! what a sweet expression she has got, so calm, so pleasant, I am sure you would feel inclined to kiss that gentle face before you heard anything about the little girl that the sun painted on that plate.

Although Annie was very ill, so that she could not run about and skip like the other girls, still she never envied them, but was quite contented with her lot. You would have been sorry for her perhaps, had you seen her pale face and thin hands, and heard her cough so much, and you would likely have said to her, as a friend once said, "Poor Annie!" If you had, she would have told you what she told him, "Ah, call me not poor Annie, I am not poor, I am rich in Jesus!" Yes, this was what made her so happy, she was rich in Jesus.

All the gold in America could not make her richer than she was, for she had that "pearl of great price" the Bible tells us about. All the finest houses that ever were built could not make her richer, for she felt that Jesus had prepared a mansion for her in the skies that would never need to be repaired, but would last, long after the strongest buildings you ever saw will have fallen into ruins. Had she been the daughter of a king, she could not have been more happy, for she knew that the King of kings was indeed her father, and that she had the Prince of peace for a brother. She was happy because she felt that God had taken away her hard sinful heart, and had given her a new heart and a right spirit. And, my dear little friends, if you would be happy like Annie, you will have to go and look for happiness where she found it, *at the foot of the cross*.

Paper dolls, or a new toy, or a pretty book may make you happy for a little while, but after you have looked again and again at the pictures in your book, you will get tired of it; the toy will be broken, and the paper doll will soon be torn to pieces, and the pleasure they gave you at first will soon have passed away; but if you can get what Annie got, you will never, never be tired of it, for it

shall make you happy when you may be very poor, or even when you are so ill that you know you cannot become well again. And then, how kind it makes us and thoughtful of others. Show me a girl who thinks of no one but herself, who gets angry when anything crosses her, who cries when she does not get just what she wants. Ah, I fear she has not got that lovely present that God gives to them that are His. It was not thus with the girl I am writing about. How careful she was to give her mother as little trouble as possible. One day when I was telling her about a boy I had been seeing, who had bent his back by a fall, so that he could not walk without using a crutch, how the expression of her face softened as she listened, and what a bright thought flashed in her eye as she asked me, "Is he very poor?" "No," I said, "he is not so *very* poor," but by this time she had produced the handkerchief from beneath the clothes, and undoing a knot in the corner, showed me a shining quarter dollar. "Well," she said, "if *he* does not need it, give it to some one who is in want, for you know it is of no use to me now."

But my dear young ones, I must not write to you too long a letter or you will weary, so if you wish I will tell you something more about Annie another time, and remain  
Your affectionate friend, S. S. T.

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### LITTLE ALICE'S RESOLUTIONS.

Little Alice arose one bright May morning, just as the sun was peeping through the white curtains of her little chamber, and after offering a simple morning prayer from the depths of her happy heart, she neatly prepared herself for breakfast. How beautiful the earth looked all sparkling with dew-drops, and how merrily the birds sang in the tops of the apple-trees! Alice's heart grew happier still as she looked out upon them, and listened to their sweet hymnings. All was astir in the yard below. The speckled hen bristled about with her ten chickens, anxious to pick them up a breakfast of stray worms and bugs; the big shanghai stood on a stone and poured forth a blast from his clarion, which might have awakened an army. Alice laughed at his pompous, ungainly figure, which seemed still more uncouth by contrast with the stately peacock, which just then swept down the carriage walk. It was, indeed, a lovely morning, and the little girl had arisen just in time to appreciate its beauties. It always makes us happier and better to sympathize with the lovely and beautiful in nature. It brings us nearer to God, the source of all true loveliness, and makes us love more dearly all the creatures He has made.

"I will see if I cannot do good to some one this day," said Alice. "I know I am only a little girl, but I feel sure I can do something," and with this good resolution in her heart, she descended to the dining room, just as the bell rang for family worship.

When breakfast was ready, the babe worried and cried, and would not sit on the carpet as usual and amuse himself. Mother looked weary, and it was plain her head ached badly.

"Please, let me take Willie, mother?" said Alice. "I would just as soon wait, and I know he will be quiet with me."

"I should be very glad if you could divert him, Allie; he is cutting his teeth, and has worried all night. Poor little fellow."

Alice borrowed Frank's marbles and sat down with the baby on the carpet. The bright-hued balls pleased him, and he loved to roll them about with his little fat hands. His sister patiently gathered them up when they rolled beyond his reach, and thus the meal time passed. She did not envy her brother his warm breakfast; the thought of helping her dear, kind mother, was a hundred times more satisfaction. The influence of a good example is often contagious, and after breakfast, the usually careless, whistling Frank sat down and played with the baby while Alice was eating.

She did not conclude now, that she had done enough for one day, but after the

baby had drunk off his cup of new milk, she coaxed him into his cradle, giving him one of her gayest toys, and then sang a sweet lulling song, which presently soothed the weary, restless little one into a quiet, refreshing slumber. It more than repaid all her trouble to hear her mother say,—“Dear Allie, you have helped me a great deal this morning; and your little brother will feel much better for a good sleep.”

Just then grandpa entered leaning on his staff, and walking feebly, as he felt more than usually unwell that morning. Alice sprang to his side, and assisted him to cross the room, where his easy chair was placed beside his favourite window.

“I will bring you in your toast and tea, grandpa, as soon as Margaret makes them,” she said cheerily.

“Thank you, my child, but I do not care much for them; my appetite is quite poor to-day.”

“Just try a little,” she added, as she passed out into the kitchen. She returned presently with a nicely laid tray, and placing it before him, she broke the egg into his glass, and poured out a cup of fragrant tea, chatting pleasantly all the while. The old man’s heart warmed as he listened to her sunny, cheering words. The breakfast was eaten with a relish he did not anticipate, and his wasted frame was refreshed and invigorated.

And thus she passed the day, going about the house with a sunny face, which radiated cheer, and doing good to every one around her. Not even the old cat and the chickens were left outside her efforts and sympathies. When she went to rest that night, her heart was full of sunshine, and with a thankful spirit she renewed her good resolution for the coming day. Who of my little readers will form the same, and then carry it out as faithfully as did little Alice?

[*Exchange.*]

## Missionary Correspondence.

### LETTER FROM CHINA.

Ningpo, September, 1858.

GEO. H. STUART, ESQ.:

Dear Sir, There is not one to whom I feel more indebted than to yourself, and you are therefore one of the first to whom I write, after arriving at the place of my destination. Immediately after arriving I procured a teacher, commenced the spoken dialect with him, to which I give six hours a day, the rest of my time being devoted to press operations. There has been great need of a man here who understands, and who could devote himself to this particular department. I wonder that it has been conducted, even so well, by men who knew nothing of the business, and besides, had their own business to attend to. I do not know how I shall succeed, but if a determination to do, and an absorbing interest in what I have to do, will accomplish anything, surely I shall not disappoint the hopes of those by whom I have been sent here.

The press is to be a great instrument for good to China; the distribution of books will go hand in hand with oral preaching of the gospel, and they may go where no living man may go for long years to come. And here I might give you an instance of the utility of this mode of instruction. It was told me by the Rev. Mr. Chalmers of the London Mission at Hong Kong. He said that one of their native teachers had been out through the country teaching and distributing books. He gave a New Testament (one of the “million”) to a



man. The same man came some time afterwards to D. H. K., to inquire more about the doctrine, he received instructions, and was finally admitted into the church. He went away, and after awhile came back with another man, who being likewise instructed and examined, and giving satisfactory evidence, was likewise admitted into the church. And when I was there, there were two other men whom the same man had brought, who at that time were undergoing examination and instruction.

These are most encouraging facts: but what is there that is not encouraging at the present time, to all who are in any measure interested in the existence of the Redeemer's kingdom? The whole heathen world opened up in such a manner for the spread of the gospel, as but a short time ago the most sanguine would not have thought possible. And simultaneously with this, such a spiritual awakening and powerful manifestation of the Spirit in Christian lands, and especially in America, as perhaps has never been since the days of the apostles. I assure you, sir, it makes my heart right glad to think of these things. and to think that I am myself placed in such a position as that I may be, by the blessing of God, an instrument of much good to my fellow man. "He takes the beggar from the dunghill, and sets with princes those who have lain among the pots."

As to China, this mighty empire, which contains one-third the inhabitants of our globe, it contains about 800 Christians: the rest are heathen! The marching orders of the Christians are, "Go ye into *all the world* and preach the gospel to every creature." This fact, and this command, tell a tale on the faithfulness of Christians, which they would do well to consider.

To the Reformed Presbyterian Church I have been long attached: though a most unworthy member, I desire always to be connected with it; but there is no ordained minister of that church in China. I wish most heartily there were. Could not our Board send out one at least (a dozen would be better) before another year? I am fully assured that our people would make the best kind of men for "roughing it," and bearing up against the debilitating influences of the climate, which is a most important consideration for any one coming here, for however devotedly pious a man may be, if upon coming here, or shortly afterwards, he loses his health and is carried hence or obliged to return, he is only a loss to the mission. In regard to the men who ought to come here, they ought to be, in my opinion, of all employments and professions. And men of great zeal and devoted piety, and who at the same time, are possessed of good common sense and general intelligence, such are fit for being ordained missionaries. If indeed there could be found enough of the best educated, so much the better, but let us not wait if we cannot find these. I do not mean to say anything against an educated ministry; none among a pastor's flock should be more highly cultivated than himself: but as concerns the heathen, the least educated among Christians are above the best among them, as far as true knowledge goes. The Chinese have a language and literature peculiar to themselves. For a foreigner to acquire this does not depend, dear sir, as much upon what he has previously acquired at home, as upon a natural aptness to acquire their language and literature, which a man who has never seen a college may do as well as a man who has spent years of his life there.

Also, as the empire has been opened up for foreigners, to stop or travel in, *without families*, and as Christianity is protected, there should come now a vast number of zealous Christian men, who would not be encumbered with families, and who could consequently live in the interior as long as they pleased, bringing the gospel home to a polite people who would receive them well. Seaports are poor places for missionary effort, where the people are prejudiced against foreigners on account of the conduct of sailors and merchants.

I have been out with some of the missionaries in the country on a Sabbath afternoon, when they were preaching and distributing books. The people were attentive and orderly, and took the books with avidity. They came to hear the "foreign teacher" through curiosity, and they generally are willing to say it is all very good, but unless it bring a little cash into their pockets, the great concerns of a future life they take no interest in. Almost all other heathen people have systems of religion which teach them to concern themselves about a future state of existence, but the Chinese having nothing of this, they have little or no concern for anything but the present life. Besides, they are a very proud people, esteeming themselves far superior in virtue and knowledge to all others. As the intercourse of foreigners increases among them, they will be undeceived in regard to their great knowledge, but as to virtue, that will be much more difficult, especially when they look upon such practical examples of it as are found among our merchants and seamen out here.

In regard to the number of missionaries at Ningpo, there are fourteen male missionaries. The number of church members, native, is about two hundred altogether. Of these, seven belong to our Board, three Baptist, two English Episcopal, and two Plymouth brethren, English also. The press, schools, and preaching, are the three modes used to influence the people. And here I would remark that it appears to me, that when men are ordained to the ministry, prayer and the ministry of the word should alone be their employment, and that they should not be compelled to engage in any temporal affairs, such as house and church building, the charge of schools, except so far as the spiritual charge is concerned. These things have taken up a vast amount of their time, which is the proper duty of laymen, and laymen should come and do it. I am inclined to think that missionaries have attended to temporal affairs, somewhat from choice also, because it requires a great deal of zeal and self-denial to preach the gospel daily, and from house to house, in a climate tending so much to relax the energies, and among a people so passive and indifferent to all spiritual things. Are there any laymen among you capable of teaching and managing schools, who would come and "stand up for Jesus" among this heathen people? And would it be too much to ask of the Young Men's Christian Associations of New York and Philadelphia, to send a man and 1800 dollars a year, which would keep going a boarding school of 50 boys, which boys would be bound to the school for a long term of years, and so keeping them long under Christian training? This you may think a foolish idea, but I only beg to make it as a suggestion. I should say he would only have to superintend, which would take up but little time. Native Christians would do the teaching as they now do.

I remain, sir, most truly yours,

WM. GAMBLE.

## LETTER FROM REV. DR. CAMPBELL.

Mission House, Saharanpur, Dec. 11th, 1858.

MY DEAR BROTHER STUART:—As I am trying to get the accounts of this Mission off to the Board in New York by to-day's mail, I have only time to write you a few lines on this circular, which will speak for itself. We have divided the world amongst us as missionaries, and each one is to send copies to leading Christians, &c. I send this one to your "Young Men's Christian Association." England and Scotland have been allotted to me. We had one of the most delightful annual meetings I ever witnessed. The Spirit of God seemed to be in our midst, and when, after ten days of business, the meeting was closed, we felt we could not part without a more special blessing from above. We then resolved to spend three days together in special prayer,—the first in fasting and humiliation; the last in thanksgiving. We held four meetings daily, two in English, and two in Hindustani; and they were conducted like your meetings in Jayne's Hall. Such a precious season I never before enjoyed, and I believe that was the experience of all present. The whole assembly were often—I may say generally—in tears. Every heart seemed to overflow with love and gratitude to God. New resolutions were formed, and a fresh stimulus gained to go forward more zealously in the work of the Lord.

We have returned to our stations "rejoicing with great joy," and hope for a year of great prosperity in our labours. Three young men of the orphan institution have been distributed by the mission to labour at different stations. George H. Stuart goes to Sabathu, Hugh McMillan remains here, and John B. Dales, for the present goes to Lodiana, but after some time will go to Dehra. George and Hugh will be married immediately to girls in the orphan school at Lodiana. John says he does not wish to marry at present. I hope dear brother Wylie has returned in good health.

In much haste, and as ever, dear brother Stuart, Yours most affectionately,

J. R. CAMPBELL.

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AN INVITATION TO UNITED PRAYER, ADDRESSED TO THE CHURCH OF CHRIST THROUGHOUT THE WORLD.

Being an extract from the Minutes of the 23d Annual Meeting of the Lodiana Mission.

"Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore:—

"*Resolved*, 1st, that we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves, but unto him who died for us.

"And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land,

"*Resolved*, 2nd, that we will do our best to get Union Meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

"And further, being convinced from the signs of the times that God



has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore:—

*“Resolved, 3rd, that we appoint the second week in January, 1860, beginning with Monday, the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday, the 8th, be a holy convocation for solemn fasting, humiliation and prayer, and that on the last day, that is, Sabbath, the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God’s people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested, in their secret, family and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval, and secure his blessing.”*

LODIANA, *Nov. 29th*, 1858.

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## Summary of Religious Intelligence.

FRANCE.—It will be learned with much pleasure, that a most encouraging state of spiritual activity and prosperity are apparent in most of the Protestant churches in France. Notwithstanding that on all sides they are surrounded with papal influences, there is a manifest faithfulness and zeal, and much good is being accomplished. The American and Foreign Christian Union says:—

“When we consider the past and present history of France—its relations to Romanism on the one hand, and to Protestant Christianity on the other; when we notice, also, the peculiarities of the French people, and mark what has been done in that land within the last half century, we believe that we are fully justified in the confident expectation that the land of Calvin and of Pascal will yet become a mighty instrument in thwarting the designs of the adversary, and in advancing the kingdom of Christ among the subjects of the Papacy. The Gallican church has never been as submissive to the Roman Pontiff as other provinces of the Roman See. There has always been, and is now, on the part of some of her clergy, a degree of resistance to the demands and dogmas of the Vatican; and among the thirty millions of nominal Romanists in that kingdom, there are vast numbers who have no faith whatever in the mockeries and mummeries of Rome, and who would heartily rejoice in its downfall. While great multitudes are thus infidel, the masses are held in subjection to the church of Rome by the force of ignorance and prejudice, by the power of custom and prescription, and by the presence and influence of an energetic and intriguing priesthood, every where and by every means seeking to hold them in bondage. But among these priest-ridden millions, there are multitudes now yearning for light and liberty. They are willing to receive the Word of God. They are accessible to the instructions of Protestant pastors, colporteurs, and teachers. Forty years ago there were only four evangelical Protestant ministers in France; but now there are twelve hundred places of Protestant worship. Notwithstanding all the grievous oppression to which

the protestants of France are subjected, they are making remarkable progress in the work of evangelization, and in many places are exhibiting a zeal and a faith worthy of their Huguenotic ancestry."

**SWEDEN.**—The spirit of inquiry has at length been aroused in Sweden, and the people largely are seeking for the gospel in its purity, as the following shows:—

"There prevails a remarkable hunger and thirst after the Gospel on the western coast of our country. The serious clergymen there are of a certain stiff, moralizing school, who certainly lay a yoke on the shoulders of their hearers, but do not understand how to lead the heavy-laden to the Saviour—do not understand that just the foolishness of the preaching of the cross is the power of God to salvation. In such a place, however, the soil is ploughed and prepared for the sowing of that seed which gives life.

"In Gothenburg I was invited by the clergyman of the Moravian congregation to preach the word in their place of worship. The gospel was certainly not unknown there, but still I felt almost as among hungry children. When I said to some souls seeking for salvation, and who asked my advice, that they might come to Jesus just as they were, with all their sins, before they had yet seen their efforts of amendment crowned with the wished-for success, they answered with exclamations of astonishment and a flood of tears; and soon fell at their Saviour's feet, with the same happy results as the sinner whose case is recorded in the seventh chapter of Luke. It was to them as unheard-of news. They had believed that they first ought to find every thing well and good within themselves, *before* they could flee to Jesus to ask full grace.

"But the most joyful accounts respecting the blessing of God on the sown seed of the word I have had from Norrköping, a large town, where the hungry souls, at my arrival, had no one to feed them with the word of God but an engineer, who was there by chance. The great crowd during the two days of my stay also caused them, at last, to determine on procuring a larger house of prayer."

**BELGIUM.**—The following will be read with interest:—

"I cannot but transmit to you good and encouraging news of the progress of the gospel in Belgium; all the pastors with whom I am in correspondence, speak of a considerable increase of their hearers of late—an increase due to the presence of Roman Catholics, who are desirous of knowing the truth.

"At Frameries, the Romish priest had introduced himself to a Protestant lady, and had charged her to return to the bosom of the church of Rome, "out of which," added he, according to custom, "there is no salvation." The pastor, M. Cornet, took the opportunity to invite this priest to a public discussion, in which the special doctrines of the church of Rome would be brought forward for examination. The priest disdainfully returned the letter inviting him to the contest, without adding to it one word in reply. The pastor then published a small pamphlet relating these facts, and briefly but firmly attacked the principles of Popery. The sensation produced has been very great and very favourable, so that the Bishop of Tournay has thought it necessary to remove the priest of Frameries, and put another in his stead. Will this one succeed better than his predecessor?"

**GERMANY.**—The progress of the truth is watched with much interest. The recent meeting of the evangelical association at Berlin, is bearing fruit.

"In the west of Prussia is a grand struggle with the church of Rome. The Presbyterian constitution of the church in Westphalia, and the Rhenish provinces, serves well in this conflict; but a constitution can as little give life to

a church, as the union, or a separate strict confession, can do. In these provinces are spots full of Christian life; but again other spots where all the evils of a manufacturing population are piled together. There is something of the French volatility among the people, but at the same time an open ear for the gospel. Room may be found for all kinds of sectarian influence; but for Popery or any thing tending towards it, there is no quarter given."

NORWAY.—The following shows the intrigues of Jesuitism:—

"A Norwegian paper, the *Affonbladet*, brought recently a detailed history of an event which has thrown the minds of the Protestants, though they are greater friends of the principle of religious liberty than the Swedes, into considerable agitation. It was discovered that the directress of a Children's Asylum at Christiani, which is supported by the voluntary contributions of the evangelical population of the city, had become a zealous Roman Catholic, and that she was secretly displaying the greatest activity, in order to gain the children, intrusted to her for an evangelical education, for the Roman Catholic Church, and to accustom them gradually to Catholic practices. The Inspector conceived the first suspicion when he noticed that the asylum was filled with pictures of saints, and that the children used to make the sign of the cross during the prayers. Mrs. Solaas, the directress, was questioned, but gave evasive answers. She affirmed that she now, as formerly, was endeavouring to lead the children to Christ. She admitted that her convictions had become gradually Catholic, but still knew how to shift the question if she had been formally received into the Catholic Church. As there exists a law in Norway which enjoins all the pastors of dissident congregations to send annually a list of all the members to the superior magistrates of the provinces, inquiries were made if the name of Mrs. Solaas had been given among the Roman Catholics. It was found that she had not been reported. One of the directors of the asylum then went to the Catholic priest, Mr. Lichtle, to ask him if he had admitted Mrs. Solaas into his church. Mr. Lichtle refused to give any information, and remarked that it could be of no importance to the officers of the institution to know if Mrs. Solaas was a Roman Catholic or not. The latter, however, was at last forced to the confession, that she had been received into the Catholic Church some time ago, and that the priest, Mr. Lichtle, had advised her to answer all questions respecting her change of religion evasively, and to limit herself to the asseveration, that she taught the children as before to love Jesus. After this confession the directress was of course dismissed from her office, and the priest fined a hundred dollars for having transgressed a state law. The intense aversion which the Scandinavian people generally have to the Roman Catholic Church has, of course, received new food by this recent exemplification of the means which are frequently employed for propagating them."

ITALY.—The correspondent of the *News of the Churches*, says:—

"Meanwhile, the Redeemer's kingdom gains adherents in Italy. In Piedmont there are fresh villages discovered every month where the word of God has taken root, and from whence the people come to seek instruction and to have the gospel preached to them. The extent to which the word of God has been circulated through Piedmont fills the colporteurs with astonishment. They make their way to outlandish villages, where they imagine the foot of colporteur has never been before, but only to find the people already provided with the word of life. One of them, named A—, in speaking to a friend of mine the other day, declared that this dissemination of the Scriptures was universal through all the provinces of Piedmont; that, for his own part, he had never been able to sell more than fifty copies per month, because the greater number of families are already provided with them. It was quite touching, said my friend, to hear him express his joy, when on arriving in



some out-of-the-way place, where he imagined neither colporteur nor Bible had ever penetrated, and offering the handsomely bound Bible for *one franc*, the peasants met him smiling with the words: "Oh, we know that book, we bought it last year; see, here it is!" Then they began to read some portions and to seek explanations of others, which they could not understand themselves. I am aware, from positive information, that in some instances the parish priests have become themselves purchasers of Diodati, because they say it is a more faithful translation than Martini's. A remarkable fact brought out by these colporteurs is, that in many places the parish priests have seen the extreme impolicy of the extravagantly violent denunciations they have been wont to make against the Protestant Bible, and have ceased from doing so. They perceived that by their diatribes they became advertising agents for the Bible Society, because men were led from curiosity to buy and examine a book which had the effect of rousing their priest to a state of frenzy."

ASIATIC TURKEY.—The following is full of encouragement:—

"The gospel daily advances at a rapid pace through the interior. Forty churches, with 1,200 members, and a Protestant nation of 6,000 natives, are the present fruits of missions in Asiatic Turkey. One society has since its formation sent £6,000 to aid the work; but the missionaries at Constantinople say they could employ at once, with the greatest benefit, double the existing number of native agents fitted for the work, if they only had the funds.

"The experiment of a native pastor has succeeded at Aintab. The people have been able to raise his salary. Their contributions have been for the heathen, 540 piastres; for school house, 2,500; for purchase of a court yard to their church, 1,300; for their poor, 1,200; and towards their school expenses, 1,500. All this by subscriptions, in addition to their pastor's salary. The audiences have considerably increased: last Sabbath 500 men, and 261 women, were present. Within a month quite a number of substantial men have been added to our congregation.

"Mrs. Schneider's death left a sad vacancy in this mission, in respect to labour among native females. Some of the native sisters, in three or four companies of two each, have, of their own accord, begun to hold meetings in various quarters: 271 women have learned to read the New Testament: of these, 80 are still in connexion with the old Armenian Church. Most of this is the fruit of the labours of children in the schools, who teach females to read, at less than a farthing the lesson."

INDIA.—We refer our readers to Dr. Campbell's letter, and the call for prayer from the missionaries in India, to see what God is doing for that dark land. There is a pressing call for earnest prayer, as the following also shows:—

"Experience of this kind teaches us again and again to cease from man, and to seek for an outpouring of the Holy Spirit. We hear of what missions *cannot* do in India, and we hear of the necessity of preliminary measures. I am far from undervaluing the enlightenment of the people. On the contrary, I see the necessity of elevating the masses, and I acknowledge the advantages of a thorough education, such as the university will provide, for as many as will receive it. But I am afraid that we are all apt to overlook the greatest want of all—the exertion of the power of Divine grace, to give efficacy to the preached gospel, and to raise up men who shall be "willing to impart not the gospel only, but also their own soul." If we saw any thing of this mighty power, we should be like men that dream. The doing of the Lord would be wondrous in our eyes. There would be such results of the gospel preached with the Holy Ghost sent down from heaven, as would answer and rebuke all our fears. There are prayer meetings now being held in India for this blessing; and I lately heard from a station in the Punjab of a wonderful movement

in a regiment in which there appeared no spiritual light, and that this followed the commencement of the meeting in that place. If this spirit of prayer is granted in large measure, and we "cease not" to seek for the promised mercy, we shall not wait in vain. That there have been similar meetings at home is a great comfort and encouragement, and I trust that they will be continued and increased. If only we duly estimate the immense population of this country, and England's duty to them, we shall feel that hitherto we have done little compared with our obligations."

**BURMAH.**—The following is encouraging:—

"At the present stage of progress in the evangelization of the Karens, the great desideratum is a *scripturally educated native ministry*. A native ministry they will have, whether educated or not. A great number of Karen young men are being called of God (so far as we can judge) to the work of preaching Christ to their countrymen. They are anxious to study the Scriptures, to prepare themselves for this work, and will do so as far as opportunity is given them. Such opportunity is afforded to a limited extent at each mission station; but a missionary having charge of a mission station, with a normal boarding school, all the village day schools, and from ten to fifty churches under his superintendence, cannot, of course, have leisure to teach any thing like a regular course of Scripture theology. A theological seminary, with teachers devoting their whole time and thoughts to such instruction, is highly appreciated by the Karen native Christians. The number of applicants for admission into the institution has all along been quite as great as our funds have allowed us to receive. The average number of pupils since the resuscitation of the institution in 1853 has been thirty-four. All the pupils of the middle and senior classes preach as they have opportunity, which is not very unfrequent, as we have a sermon every evening.

"We ask the prayers and good wishes on behalf of this institution of all who feel an interest in the progress of evangelization among the Karens."

**CHINA.**—One of the missionaries at Fuh-Chau, China, writes as follows:—

"What a field! The mind staggers under its greatness. O, that we had means to enter at once upon it! At Shanghai, the aggressive movement has already commenced; we have scarcely made a beginning. I trust you will execute your purpose of sending us an annual re-enforcement. China now is open to us, so far as the imperial decree can make it; and we shall find the country ready for us, just as soon and as fast as we have the means and the courage to enter it. A great responsibility now rests upon the church of Christ in all lands; and I fervently pray that Christians every where may engage in the work of evangelizing China. Strong appeals are now going from China, addressed to the churches in Great Britain and on the Continent of Europe. It is likely these appeals may call forth increased zeal in behalf of these perishing millions. Romanism is girding herself for a determined struggle in this her favourite field. She expects to recover all her church property, which was confiscated under former emperors. If successful in this effort, she will at once be in possession of immense wealth, and will be in a fair way to regain her former prestige and power. Under these circumstances, shall Protestantism be idle? Have we no treasure, no lives to spend for China's salvation? Shall we sit still while a corrupt form of our holy Christianity is making the conquest of the grandest empire the sun ever shone upon?"

**AFRICA.**—The Gold Coast of Africa has been for some time an interesting and important field for the missionary labours of the Wesleyan Methodists. The following will show that their labour has not been in vain:—

"The Wesleyans have at this place 30 out-stations, 3 missionaries, 9 assistants, 31 local preachers, 2,135 church members, 35 schools, 78 school teachers, 1,347 scholars, and an average attendance at public worship of 7,919 souls. This mission was first established in the year 1834, at Cape Coast, under the Rev. Joseph R. Dunwell, the first missionary, who died of fever in less than six months after his arrival."

**SANDWICH ISLANDS.**—It is stated that the Rev. Mr. Coan's church at the Sandwich Islands, has over 5,000 members. During the past year the collections for foreign missions, at the monthly concert, have been \$1,300, and the church has contributed \$4,500 for benevolent objects of all kinds. This is certainly an evidence of great fruitfulness in a land which but a generation ago was enshrouded in heathenish darkness.

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## Ecclesiastical.

### CALL TO REV. G. R. M'MILLAN.

A call has recently been moderated in the 1st Reformed Presbyterian Church, Brooklyn, in favour of Rev. G. R. M'Millan.

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### ORDINATION OF MR. J. F. HILL.

We have just learned of the recent ordination of Mr. J. F. Hill, and his installation as pastor over the Ebenezer Church in the Pittsburgh Presbytery.

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## Notices of New Publications.

**HERMENEUTICAL MANUAL**, or Introduction to the Exegetical Study of the Scriptures of the New Testament. By Patrick Fairbairn, D. D., Principal and Professor of Divinity in the Free Church College, Glasgow; author of "Typology of Scripture," &c. Philadelphia; Smith, English & Co., No. 40 North Sixth Street. 12mo., pp. 526.

Professor Fairbairn needs no introduction to the Biblical Student. His "Typology" and "Prophecy" have well established his reputation. His "Hermeneutical Manual" has also been well received, and deservedly so. In the first part of the work we have a discussion of the facts and principles bearing on the language and interpretation of the New Testament Scripture. In the second part we have Dissertations on particular subjects connected with the exegesis of the New Testament Scripture. And in the third part we have the use made of old Testament Scripture in the writings of the New Testament.—With an index of Subjects and Texts illustrated. It is not merely a book of rules for the Student, but one that is full of carefully elaborated principles, unfolding the principles of interpretation, and giving light with the hand of a master on difficult subjects. The Publishers have done their part well also. The book will command an extensive circulation.

**HISTORICAL TALES FOR YOUNG PROTESTANTS.** Presbyterian Board of Publication. Philadelphia; 821 Chestnut Street. 16mo. pp. 186.

A book of peculiar interest;—with sketches of "The Merchant of



Lyons," "The good Parson of Lutterworth," "The Bohemian Witness," "The Monk that Shook the World," "The Youthful Martyr," "The Maiden Martyr," "The Protestants," "The Tragedy of St. Bartholomew's Day," "The Flight of the Huguenots," "The Nun of Fouarre," "The Gunpowder Plot," "The Forfeited Crown," "The Story of the English Bible." This table of contents will show that the book before us contains some of the most deeply interesting incidents in connexion with some of the most prominent characters, in the establishment of the Reformed religion. It is interspersed with beautiful illustrations, admirably executed. It is among the most valuable of the Board's recent publications. Well adapted to attract and instruct the young.

THE TRUE PSALMODY, or the Bible Psalms, the Church's only Manual of Praise. Philadelphia; Wm. S. Young, 1023 Race Street, 1859, pp. 246.

Several meetings of the United and Reformed Presbyterian brethren having been held in this city, for the purpose of considering the subject of "Psalmody," a committee was appointed, consisting of Rev's. J. M. Willson, J. T. Cooper, D. D., and R. J. Black, to which afterwards W. Sterrett was added, to prepare the result of the deliberations. We have it in the book before us, which contains five chapters. Chap. I. The Book of Psalms, a complete Manual of Praise. Chap. II. The Book of Psalms has the seal of Divine approbation, which no other has. Chap. III. No warrant for making or using any other Hymns in the worship of God. Chap. IV. Objections to the use of the Psalms considered. Chap. V. Remarks upon the "Scottish Version of the Psalms." The book is partly original, and partly compiled. It contains the most succinct view of our position, of anything published. It will be mailed to any part of the country, by the publisher for 40 cents, which may be sent in postage stamps or otherwise.

GRACE TRIUMPHANT, or a Sketch of the Life of Lieut. R. W. Alexander, who fell at the Siege of Delhi. By the Rev. David Herron, Missionary in India. Philada.; Presbyterian Board of Publication, No. 821 Chestnut Street, pp. 36.

Another Hedley Vicars. A most lovely character. Mr. Herron has done well in giving the brief sketch we have here, of this interesting young Christian officer.

THE TWIN SISTERS, or the Secret of Happiness. By Mary McCalla, Author of "Life among the Children." Philada.: Presbyterian Board of Publication, 821 Chestnut Street. 16mo., pp. 90.

A child's book that may with much profit be read by all. In addition to its intrinsic worth; for the children it is peculiarly attractive, having several beautiful coloured engravings.


We have also on our table,

THE CONFESSION OF FAITH AND THE SHORTER CATECHISM. Published by the Presbyterian Board.

GOING TO THE OPERA, by the American Sunday School Union.

A well written letter, in which it is clearly established that the Opera is no place for a professor of religion.

THE ANNUAL REPORT of the Superintendent of Common Schools in Pennsylvania.

 For want of room several interesting papers are laid over till our next. We ask again, will correspondents forward early?



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